## RELIGIOUS INTELLIGENCE.

Ministerial and Church Movements.

"Prudentius" to His Critics---Wolff Defends Spiritualists.

Alleged Decline of Episcopacy-Is It True?

PROGRAMME OF SERVICES TO-DAY.

The "month's mind" for the late Father Woods will be observed in St. Patrick's Cathedral to-day. Dr. Ewer will resume his place in the chancel and pulpit of St. Ignatius' Protestant Episcopal

church to-day at the usual hours.

The Rev. E. C. Sweetser will this evening ask the Third Universalist church "What Hinders!" In the morning Rev. A. Gunnison, of Brooklyn, will

copal church the Rev. H. C. Potter, D. D., will preach this evening and Rev. W. T. Egbert this

The Rev. C. C. Tiffany will officiate and preach this morning and afternoon in the Church of the Atonement.

"The Uses of Great Men" will be set forth in the Church of the Messiah this morning, and "Lessons from Washington's Character" be drawn this evening by Rev. W. R. Alger.

This evening, in the Clermont avenue Univer-salist church, Brooklyn, the Rev. H. R. Nye will review Dr. Talmage's sermon on "Universalism This evening the Rev. William Kiskins will treat of "Christian Compromise," and in the morning the Rev. R. Reber will preach in the Au-

thon Memorial church. Elder Marvin Lutz will talk about thieves this

In the First Baptist church, Greenpoint, the Rev. D. Henry Miller, D. D., will preach at the usual hours this morning and evening. The Rev. George B. Porteus will repeat two ser-

mons to-day, by special request in Elm place The Janes Praying Band, of Brooklyn, will conduct three services to-day in the Methodist Epis-

copal church in Turrty-fifth street, New York Henry Varley will preach this evening in Associ-

ation Hall and give- Bible readings at four o'clock The Rev. Dr. Thompson will declare the "Uses o

Temptation" this morning in Christ church, and this evening will preach on "God and the Soul." "How God Has Restored the Worship of the One Catholic Church" will be detailed this evening in the Catholic Apostolic church by Rev. W.

The Rev. Dr. Tyng, of St. George's church, will preach to the people this evening in the Church of the Holy Trinity. Preaching there also, morning and afternoon, by Dr. Howland and Dr. Rylance.

"The Indictment Against Christ" will be considered by Mr. Hepworth in the Church of the Disciples this morning. The Rev. Dr. Dowling will preach there in the evening on "The White-robed Multitude Before the Throne." At Washington square Methodist Episcopal

church, this morning, the Rev. Dr. W. H. Du Puy, will preaco, and this evening the Rev. W. P. Abbott will preach. "Heaven" is the topic chosen by the Rev. George O. Pheips for this evening's meditation in

Allen street Presbyterian church. Preaching also in the morning. Professor R. W. Hume will speak in Harvard

Rooms this evening.
In All Saints Protestant Episcopal church the Rev. W. B. Dunnell will preach at the usual hours this morning and evening.

The Rev. P. L. Davies will preach in the Bereau

Baptist church this morning and evening.

Dr. Talmage will discuss "Unitarianism vs. The

Bible" this morning in the Brooklyn Tabernacle.

The Rev. J. M. Pullman will contrast the "Moral Influence of Universalism and Calvinism" morning in the Church of Our Saviour, and this evening will give a familiar talk to young people

Dr. Deems, having returned from the South, will occupy the pulpit of the Church of the Strangers his morning and evening.
The "Gospel Feast," will be spread this morning

by Rev. R. S. McArthur in the Calvary Baptist church. This evening he will speak about the Introduction of the Gospel into Europe."

In the Church of the Disciples of Christ the Rev.

D. R. Van Buskirk will preach this morning and

evening.
In the First Reformed Episcopal church the Rev. W. T. Sabine will preach this morning and evening at the usual hours.

The Rev. W. H. Pendleton will occupy the pulpit

of Fifty-third street Baptist church and preach this morning and evening.

David Price's Praying Band will conduct the se:

vices all this day in the Free Tabernacle Methodist Episcopal church, L. H. King, D. D., pastor. A service of song will be given in the Howard Mission chapel this alternoon by the children of

that institution.

The Rev. Henry Varley, the English Evangelist, will preach this morning in the Fifth Avenue Baptist church, and this evening the Rev. Dr. Arms tage will occupy the pulpit.

"Songs of Sorrow" and "The Folly of Indecision" will occupy the attention of Rev. W. P. Corbit, to-day, in the Seventh Avenue Methodist

The Rev. Robert Cameron will preach this morning and evening in Grace Baptist church. The Rev. Henry Variey will speak there in the after-

Mr. E. V. Wilson will lecture for the Progressiv. Spiritualists this morning and evening in their rooms in Fifty-third street near Broadway.

The Rev. S. M. Hamilton will preach this morning and afternoon in the Scotch Presbyterian The Rev. W. H. Boole will preach in Seventeenth

street Methodist Episcopal church this morning and evening, at the usual hours. "The Church's Glory" will be considered this morning, by the Rev. J. S. Kennard, and "Our

Names Written in Heaven." this evening, in the Pilgrim Baptist church. Mr. W. E. Dodge and others will address the Morning Star Sunday School this afternoon.

In St. John's Methodist Episcopal church, at the usual hours to-day, the Rev. James M. King will The Rev. J. B. Hawthorks will preach on

"Household Government" this morning and on the "Advantages of Courch Membership" this evening in the Tabernacie Baptist church. The Rev. Dr. Moran will describe "The Religious Work of To-day" and "The incentives to Christian

Labor." in the Forty-second street Presbyterian church, this morning and evening.
In Zion Protestant Episcopal church this morn-

ing and afternoon the Rev. John N. Galleher will Dr. J. B. Wakeley will preach in the Eighteenth

street Methodist Episcopal church this morning and the Rev. M. S. Terry this evening on "The Beast and the Palse Prophet," in continuation of his Apocalyptic series.

OPPUDENTIFS" REPLIES TO HIS CRITICS.

TO THE EDITOR OF THE HERALD:answer in this letter your correspondent, "Uniric von Hutten," and to reply to "Seeker of Light" in sive personality intrudes itself on the public aton, and I im allowed to induige in the luxury of setting sincere inquirers forward on the road to be, else they should not provoke me to one word

I have never in your columns attempted to "define" the great doctrine of Pontifical infallibility. The two first letters addressed by me to the Herald on the Gladstone-Manning controversy were in reply to editorial statements made by you. I did not presume to take up the controversy formally or officially, thinking, at the time, that to others in eminent position this belonged exclusively. In my third letter—December 8—1 arraigned Mr. Gladstone for ill-faith or ignorance in mistranslating and misrepresenting the very Pontifical documents on which he based his "Ex-postulation." My charges then made have since been amply sustained in Dr. Newman's exhaustive "Letter to the Duke of Norfolk." and the positions taken on civil allegiance in the two first letters are substantially the same maintained by Dr. Vaughan, Archbishop manning, and, after all, by one whom ne title can make greater-Dr. New-

This much I say here, because the HERALD always sets off the name of "Prudentius" over against "Definition of Papal Infallibility," which have left studiously alone.

Next, as to the accusation of my misunderstand. ing the terms "Ultramontane" and "Ultramontanist." this may suffice. I objected to the superadding of the name "Ultramontanist" to the familian and definite one of "Ultramontane," just as I, or even you, would object to the laying aside the appellation of "Catholic" for that of "Catholicist," bestowed upon the great old Church in spite or ignorance by some religious or political opponent.

nated in France (never much in Germany) the Catholic theologian who upheld in all their legitimate length and breadth the traditional preroga-tives of the Roman See. Their opponents in France were denominated Citromantani, or Gallicans. It were useless now to discuss or explain

With all deference to "Uhiric von Hutten," I do not admit that Ultramontanist is interchangeable for Ultramontane. 1 simply affirm two things that there exists no longer in St. Sulpice or in the single professor who still maintains the old Gallican doctrines, or who has not adopted with heartfelt acquiescence the Ultramontane or Roman doctrine of Bellarmine as defined by the Council of the Vatican; and next, that in the French hierarchy not one individual is to be found at this

hierarchy not one individual is to be found at this day who does not, with Bishop Dupanloup (the foremost and most eloquent defender of Gallicanism), adopt the doctrines defined in the constitution Pastor Eternus of July, 1870, as Catholic and revealed tratt.

"Uhlric von Hutten" judges me wrongly if he thinks that I have been needless of the revolutions, political or religious, which have been or are taking place in European Christendom. I have lived too long in Europe, and had too favorable opportunities of observation, not to read "the signs of the times." Nor the "unification" of italy, nor that of Germany, nor the upneaval which upset the Second Empire in France, and alternately overthrew and restored the Bourbons in Spain, have been unforeseen or unioretold by me. the Second Empire in France, and alternately overthrew and restored the Bourbons in Spain, have been unforeseen or unforetold by me, "though claiming to be neither a prophet nor the son of a prophet." Nay, more, when, during the session of the English Parliament of 1885, my friend the Right Hon. William Monsell (now Baron Emly) introduced his bill for the repeal of the test oath imposed on Catholics and other dissenters, what I heard and saw in the House of Commons at its second reading made me leel convinced that a tidal wave was rising in English politics which would sweep away, not merely the test oath, but both the Irish and English establishments. This my friends here and in England know to have been my proclaimed conviction. You can say at this distance of time whether I was billed or not to "the signs of the times."

There are other momentous changes coming in England, and coming inevitably—one can see them advancing with the steady, Iron coldness which marks the progress of an express locumotive on a midnight train. God knows, I do not desire these changes. I would fain see England and France strong by internal union and political unity of purpose, because on their being supremely great and preponderant in European politics depends the stability of peace in Christian etvilization.

I am Iree to confess, too, that another dream was

politics depends the staoflity of peace in Christian dom, as well as the sure progress of Christian divilization.

I am free to confess, too, that another dream was caressed by me during my long stay on the Continent of Europe—that of seeing the Herian and Italian peninsulas restored to their former place of power while cherishing their hereditary veneration for the Catholic Church and the Holy See; that of seeing the great German race united in a confederacy like our own, eschewing centralization of power as between themselves, but organized so freely and so strongly as to external nations that they could act like a unit for de ensive or argressive purposes. I say notating of Ireland, Poland or Russia.

And, let me say it here, I knew then as I know now, with the distinctness with which I perceive my own existence, that in all these aspirations and wishes my heart was in unison with the Holy See, and especially with the venerable Ponisif, whose length of years is not more extraordinary than his love of popular liberty, popular rights and national greatness among all peoples is notorious. All this, I feel it, is very imperfectly and loosely expressed; but time fails me to do better, and a something within me urges me to write it now.

No, we Catholics are not blind to what is passing at the surface of things in the wide world of religion and politics. We see that the first act of the great social revolution accomplished in the six teenth century is followed in our own days by a second act. The first severed the union of Christendom under the pretext of reformation; the ing at the surface of things in the wide world of religion and politics. We see that the first act of the great social revolution accomplished in the sixteenth century is followed in our own days by a second act. The first severed the union of christendom under the pretext of reiormation; the second is destroying Christianity itself under the pretext of social regeneration and progress.

The organization of the German Emitre is now made the protext or the occasion of uterly blotting out in Germany the rights and liberties of Catholics as such. Chancellor and Emperor, as well as the majority in the Imperial Reichstag, are used as blind tools by radicalism and revolution. Emperor and Chancellor will, within the next two decades, become names of the past in Germany, just as the miserable puppets of royalty are sure to disappear in Spain and Italy. Who that has looked beneath the surface of European society does not know and say this? Who that has looked beneath the surface of European society does not know that the official Christendom of to-day is intriguing, iting, tyrannizing over one vast powder magazine, which may blow up at any moment? But when it does—when thrones go down and dynasties disappear—will the Roman-See or the Church of God disappear will the Roman-See or the Church of God disappear in the convolsion? We Catholics think not. We know she has survived more learned convolsions, and that in the midst of a desolation more utter even and widespread than that which is at hand she remained as the sole saving, enlightening and regenerating social orce. No. We lear neither von Bismarck nor Wilhelm I. The Church, our great Mother, will say a requiem over the grave of the German Chancellor, as she did over Fombal's corpse, unburied for fifty years; she will bury the German Empire, as she buried the Roman and the French will outly dynasties and empires, and still look in their need to the Church, our great Mother, will say a requiem over the grave of the German Chancellor, as she buried the Roman and the Gree

IS EPISCOPACY DECLINING?

Since the adjournment of the General Convention of the Protestant Episcopal Church, which sat in this city last fail, there have been three or four elections of bishops to dioceses created anew or made vacant by death, but in every case the candidates have decined the office and the honor. Notably among these declinations are Dr. Potter. of this city; Dr. Huntington, of Massachusetts, and Dr. Coleman, of Ohio. As might be supposed, a cause for these refusals was sought by the Church and the Church press. Dr. Hugh Miller Thompson, of this city, than whom no presbyter in the Church is more watchful of the interests of the denomination, nor does any wield a more ready pen, in a recent number of his paper, the Church Journal, endeavored to account or this almost unknown experience in the Church. The consideration of this subject very naturally led also to a review of the growth of the Church

and the statistics plainly enough indicated the policy of the Church in dividing dioceses, and multiplying bishops did not conserve or advance the nterests of the denomination. The findings in the case and the reasons for the same were given in the Journal, but they appear not to have ex-cited any comment. But when Dr. Thompson addresses his brethren in their monthly gathering on the same subject and his address gets into the HERALD there is a general outcry raised.

THE GENERAL CONVENTION created vacancies for six or eight new bishops and stopped in its work only by the expiration of time, as it were. The result, as declared in the Church papers, now is that some parishes contain more wealth and have many more communicants than can be found in some of the new dioceses. Notably is this the fact in the new diocese of Fond Bishops can no more live on the wind than pres-byters, and those who have declined episcopal nonors doubtless have had domestic comfort in view as well as the affections and ties of present view as well as the affections and ties of present charges. But the progress or ritualism in the Church is considered by Dr. Thompsen and Dr. Jonn Cotton Smith and many other eminent ministers of the denomination a bar to its growth here, and they have so stated. A vestryman of All Saints' church agrees with Drs. Thompson and Smith, and any persons who were present in the General Convention when the canon on ritual was passed will remember that the committee urged its adoption on the ground of its negativeness. The opposition to it from the ritualist side of the house compelled its modification so as to remove the prohibitory clauses and substitute permissive ones. And the opposition that it received on its final passage was from Low Churchmen mainly, who had no faith in negotiations, and demanded some unmistakable voice of the Church, through its highest authority, on this subject. Certain clergymen of the Church have been interviewed lately in regard to Dr. Thompson's statements and Mr. McDonough's letter, but they simost, with one voice, declare that RITUALISM IS DYING OUT, and if left alone it will be dead in a lew years. Dr. Drowne, Dr. Schenck, Dr. Paddock and others, of Brooklyn, declare that ritualism does not exist in that diocese, and that it is declining and not increasing in the United States. But the many secessions from the ministry of the Church since the adjournment of the Convention and the rapid progress of the Reformed Episcopal Church seem to tell a different tale concerning the general Church. Dr. Hall, of Brooklyn, who is a remarkably low Churchman, thinks ritualism is a mater of taste or of discipline or individual churches and rectors, and with which none others have any business to meddle. But this can nardly be, according to the constitution or discipline of the denominational body must affect all in a greater or lesser degree.

In last week's issue of Church and State Dr. harges. But the progress of ritualism in the

lesser degree.
In last week's issue of Church and State Dr.
Tahn Cotton Smith expresses his belief that Dr. in last week's issue of Church and State Dr. John Cotton Smith expresses his belief that Dr. Thompson is entirely right in his assignment of the Romeward drift of the Profestant Episcopal Church as a cause of its decline. And he adds, of his own observation, that the impression of this drift has unquestionably been a most serious hindrance to the Church's growth, especially in portions of the country where it has been less known. The recent election of Dr. De Koven to the episcopate of Illinois will scarcely help to allay the fears of Low Churchmen concerning the drift of the Church, and the discussion of the subject promises to widen rather than diminish in volume and extent since it has obtained currency through the secular press. The Church Conference have decided to resume the discussion of it at their next meeting, and our readers will see that it commands the attention of presbyters and people outside of New York and Brooklyn.

LEIBNITZ ON THE POPE. TO THE EDITOR OF THE HERALD :-

It will doubtless interest such of your numerous readers as know of Leibnitz and the position almost unparalleled, which he holds among intellectual stars of the first magnitude, to learn what were the opinions of that most consummate junes, mathematician, philosopher and theologian on the question of Papal authority. I need not

here do more than allude to the "union of the churches," which Leibnitz strove to bring about. I will merely add that, like the celebrated statesman, Edmund Burke, he had projected that union on a purely Catholic basis. The pursuit of this matterled him to a thorough examination of the Catholic doctrine, the result of which he embodies in his "Systema Theologicum." This work. although written by a champion of Protestantism (vide Leibnitz's dispute with Bossuet, 1691 to 1694, the famous Carolnal Archoishop Méaux), is, nevertheless, an epitome of sound Catholic theology. It is from the latter and the "De Jure Suprematus," as also his correspondence (Kortholt), that the subjoined facts are Leibnitz represents the primacy of the Pope as dating "from the earliest times," and recognizes it as "of divine right and origin." In the thirtyfirst chapter of the same work he calls the Pope "the vicar of God," and adds "that he has full power from God to work the salvation of souls." in the thirty-third chapter Leibnitz exclaims indignantly, "What a thing to boast oi!-roobing the Pope of Rome of his freedom-he who is the originator of public liberty!" He writes to the Landgrave of Hesseh-Rheinfelds in 1683 that "the hierarchy is a matter of common jurisprudence, because a director of the bisnops and priests is necessary." On the 29th of September, 1691, Leibherarchy is a matter of common jurisprudence, because a director of the bisnops and priests is necessary." On the 29th of september, 1691, Leibnitz writes to Bossuet (who, by the way, was suspected of Gallicanism) that "It belongs to His Holiness to acknowledge and confirm bishojs." Coming now to the "systema" we find him saying, after quoting a long array of testimony in support of what he advances:—"Romanum exterorum principem merito agnoscinus," "we recognize the Roman (oisnop) as being deservedly the chief of the rest." He ados:—"Haque sattem illud certum esse debet in omnibus qua moram concilit universalis non fuerunt aut concilium universale non merentur, interim eadem (eandem?) esse episcoporum principis site pontificis maximi potestatem qua totus excelsio." (Ed. Mainz. 1825, page 296.) Anglice:—"Hence this at least must be accepted as certain, that in all that cannot be deferred to a universal council, or that may not deserve a universal council, the first of the bishops or the supreme Pontifi, has, mean while, the same power as the whole Church." In the cliebth letter (Peina) the following passage, "Circa Jus Romani Pontificis" occurs—"Cum Deus sit Deus ordinis, et corpus unius exclesiae Catholice et aposchica uno regimine, Hierarchiaque universal continendum juris divin sit consequens est, ut ejusdem sit puris supremus in es spiritualis magistratus."

\*\*Supermus in es spiritualis magistratus." "Since dod is a God of order and since the body of the one Church—Catholic or Apostolic—which must be held together by one regulation and a universal hierarchy, is of divine right, a supreme spiritual magistrate."

From these extracts it would appear that Leis in it, of the same right, a supreme spiritual magistrate."

From these extracts it would appear that Leibnitz, who was unquestionably the greatest genius and soundest thinker Germany ever produced, and wno was, besides, an apologist of Protestanism, held views as strongly ultramontane on this great papail question as if he were a Catholic of Panel authorit

\*Por still more startling details touching this question of Papai authority see Leibnitz's "codex diplomaticus juris gentium," and his letters collected by Korthoik.

MINISTERIAL AND CHURCH MOVE-MENTS. ROMAN CATHOLIC.

The Dominican Fathers Daly, Bokel and Hoban O. P., close a mission in Hamilton, Canada, to-day, and this week open one in Rutland, Vt. Revs. Power, Lilly, McKenna and Dinahan, O. P., are holding a mission this week in Washington, D. C. At its close they will open one in St. Paul's

church, Brooklyn.

The Rev. Father Petri, of Baltimore, who has been for some time at the point of death, is now improving so that hopes of his speedy recovery

are entertained. Rev. Father J. Noonan, of St. Francis Xavier's church, Baltimore, has been chosen Provincial of the Mission to the Colored People of this country. A Jesuit mission is now being conducted in St. Francis Xavier's church, New York city, by Father Glackmeyer and others. It will close next Sun-

Last week Messrs, Ward and Smith, of St. Mary's Seminary, Baltimore, were ordained to the priest-In the Kingdom of Belgium there are at present

4,000 monks and 17,100 nuns, 178 monasteries and 1.144 nunneries. The Rev. J. O'Farrell, of the Church of the Visitation South Brooklyn, is rapidly recovering from

his late illness. The Redemptorist Mission, recently closed in the Church of the Sacred Heart, East Boston, resuited in making twelve converts, 256 confirmed

and 2,000 communions.

The following appointments have been made in the Catholic Dierarchy of America, besides those already announced:—The Rev. James A. Healey, of Boston, has been made Catholic Bishop of Port and, Me. : Very Rev. Thomas Galberry, the Augustinian, Bishop of Hartiord; J. J. Kain, of Har per's Ferry, Bishop of Wheeling; Rev. Krautbayer, of Milwaukee, Bishop of Green Bay; Rev. Hurley, of Forlia, Bishop of a see created for that city; Rev. John Ireiand. of St. Paul, Minn., Vicar Apos-

tolic of Nebraska; Abbot Seidenbush, the Benedictine, Vicar Apostolic for a part of Minnesota.

The Oblate Fathers, from Lowell, have just brought to a close a most successful mission of two weeks in St. Luke's church, Westboro, Mass. At the request of the Rev. Pather Patterson these same fathers opened a mission on last Sunday in St. John's church, Olinton. From themee they will go to St. Ain's church, Worcester, of which the Rev. Father Scannell is pastor.

Rev. B. J. McManus, of St. John's church, Baltimore, who is travelling in Europe for his neatth's sake, is at Nice, Italy, greatly improved.

The new Church of St. James, in Boston, will stand almost unique and unrivalled in the whole country as a pure classical basilica. Unfinished as it now is, it is one of the most beautini churches in the State of Massachusetts. Its length is 112 leet and its width so feet.

The recently arrived missionaries to the colored people have gone to their respective fields of labor. Revs. Schmidt and Murphy have gone South, to replace Father Tolchi, who returns to the Jesnits.

Rev. Richard Gore, of Baltimore, has gone to Louisville, Ky., to labor, and Pather Homan remains in Baltimore, to carry on the work in St. Francis Kavier's church, in that city.

Rev. Father Kelly, the first priest to organize a Catholic church at Sait Lake City, has been appointed to the pasiorate of St. Brendan church, Eureka, Nev.

The Presoyterian church at Middleport, Niagara county, N. 1., has been sold to the Catholics for \$1,750.

A special despatch from the Rev. Charles Murray announces the death, on the morning of Monday, February 15, of the Right Rev. Dr. Horan, late Bishop of Kingston, in Canada West.

Dr. Fulton, of Brooklyn, now travelling in the South, writes to the Examiner and Chronicle of this city that Dr. Thomas D. Anderson, of the First Baptist church, woose resignation as pastor was recently announced, is to succeed Dr. Parker in a prolessorship in Wayland Seminary, Washington, D. C.

The Rev. Dr. Wilson has resigned the pastorate

In the churches, and the majority seemed to be in its favor.

The Rev. B. B. Gibbs, of Spencer, N. Y., will as-sume the duties of pastor of the Meirose Baptist church, New York city, lately vacated by Rev. F. E. Osborne, of Hoboken. Filteen converts have recently been added to the church, which now numbers seventy-dve.

Thirty recent converts are reported in the First Baptist church of Newburg, Rev. J. Q. Adams,

Raptist churca of Newburg, Rev. J. Q. Adams, pastor.

Rev. E. A. Francis, who has labored as an Evangelist for twenty years, has been laid aside by sickness since the close of his meetings at Ketch-unwille in November. He is now reported convalescent; but there is little prospect of his being able to engage in further labors this winter.

A powerial revival is progressing in the charch at Norwich, Rev. L. M. S. Haynes, pastor. There are now about 100 converts, among whom are thirty young men.

The Croton church, in Flemington, N. J., is enjoying a gracious revival in connection with the labors of Rev. G. F. Love, of Deckertown. Some twenty-five have professed conversion. Mr. Love has just accepted a call to the pastorate of this church.

church. Rev. A. H. Esiey resigns at Westborough, Mass.

and Rev. E. H. Smith at Plainfield, N. H.
The Rev. Almond Barrelle, of Melrose, has resigned his pastoral charge.
The First Baptist society of Woburn, Mass., has extended a call to Rev. Edward Mills, of Rutland, V. extended a call to Rev. Edward Mills, of Rutland, V.I.

The Greenwood Baptist church, Brooklyn, expect to iedicate their new church home on Monday, Washington's Birthday.

It is understood that the Rev. J. L. Hodge, D. D., will take oharge of the new church lately formed at Bowronville, Brooklyn, N. Y.

The First Baptist church. Elizabeth, N. J., have abolished pew renta and ventured on weekly offerings instead. The change, at the start, certainly promises well.

The Rev. T. R. Howlett has tendered his resignation to the Second Baptist church, Plainheid, N. J.

Dr. Goodspeed, of Chicago, has received from his church one year's vacation, with salary paid, to enable him to recruit his health.

The Baptists are to hold their anniversaries in Philadelphia next May.

Rev. W. B. Skinner has resigned at Providence, Beaver county, Pa, and goes to the First church, Hubbard, Ohio, In the three years of his pastorate

Beaver county, Pa., and goes to the First courch, Hubbard, Ohio. In the three years of his pastorate at Providence about 100 were added.

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KPISCOPALIAN.

The host of triends and admirers of Rev. S. H. Tyng, Jr., D. D., will be giad to learn that he is recovering. He has been prostrated with brain congestion, caused by overwork in his various church enterprises.

The number of ministers on the sick list seems to increase. Bisnop Helmuth, of Huron, Canada, the Rev. W. Davis, of Wingham, and the rector of Wakerton, in the same diocese, are of duty on account of sickness.

The Rev. William A. Hitchcock has resigned his pastorate of Christ church, Binghampton, N. Y., and accepted that of Trinity church, Pittsburg, Pa., on which he will enter on March I.

The Rev. R. R. Mason resigns at St. James' church, Monkton, Md., probably to go to Holy Cross cauren, hear Baltimore, whose pulpit the Rev. F. B. Dunnam resigns, to take a charge in Western New York.

The Rev. William S. Spiers has resigned the rectorship of Grace church, Canton, Miss., and accepted an election to Christ church, Ottawa, Ill., and has entered upon his duties at the latter place.

From February 21 to February 25 a mission is to

piace.
From February 21 to February 23 a mission is to be held at Thomaston, and from March 7 to March 14 at Wiscasset, Me. The clergy combine and help one another at these missions, and the results, so far as this system has been carried on, have been all that could be desired.
An extreme ritualist, the Rev. Alfred Newderate, vicar of Kirk Hallam, Derbyshire, Eng., has

An extreme ritualist, the Rev. Alfred Newdegate, vicar of Kirk Hallam, Derbysnire, Eng., has joined the Church of Rome. Mr. Newdegate was secretary (nor the diocese of Lichfield) of the Society for the Propagation of the Gospel, also of the Church Extension Society.

The Rev. Henry Forrester, Superintendent of St., Paul's Associate Mission, Terry, Miss., has been invited by the Bishop elect of Arizona and New Mexico to accompany him to his new field of lapor.

The Rev. Mr. Cathell, of Baltimore, is still in Georgetown, D. C., quite ill with inflammation of

Georgetown, D. C., quite ill with innammation of the brain.

There are two Episcopal churches in Maine without pastors—one at Camden and another at Hoution.

Good work is being done and is to be done by Bishop Steere, of the Church of England, who succeeded Bishop Tozer in the diocese of Zanzibar. He intends to establish missions on the shores of Lake Nyassa. He desires also to erect a church, a school and a hospital in the town of Zanzibar, on the site of the slave market. The education and care of released slaves will form part of his work.

METHODIST.

METHODIST.

Graham avenue Methodist church, Brooklyn, E. D., over which Brother Konkha is pastor, is enjoying a very precious revival. Twenty-six converts were enrolled last Lord's day.

The Methodists of Bathurst, N. B., British North America, are creeting a church building which they expect to have ready in the early spring time. time.

The next session of the Jersey City District Conference will be held at Hackensack, in the new church, on February 23 and 24, R. Vanhorne president.

ference will be held at Hackensack, in the new church, on February 23 and 24, R. Vannorne presiding.

At the time of the breaking out of the late civil war both the Presbyterian and Methodist churches separated into North and South bracones respectively, and each has been looking at its neighbor askance with a view to union. And now the Methodist churches, North and South, have appointed a commission of nine from each body with power to submit the terms of union to a general convention. The convention will meet in Abingdon, Va., on the first Monday in May, 1875.

According to the Rev. Dr. J. P. Newman, who has travelled around the world, and spent a little time in China, the State religion of that empire is formalism, Confuctanism is idolatry, Tanism is superstition and Buddhism is fanaticism. The formalism, Confuctanism is idolatry, Tanism is superstition and Buddhism is fanaticism. The faith of the people is protean. China is a vast Pantheon, wherein are all the gods.

Carroll Park Methodist Episcopal church, Brocklyn, organized two years ago with five members, has now a membership of 135 and church property valued at \$35,000—all paid for.

A new Methodist Episcopal church in Kanona, N. Y., will be dedicated on last Thursday. A new church at Hammondton, N. Y., was dedicated on last Thursday. A new church at Hammondton, N. Y., was dedicated on last Thursday. A new church at Hammondton, N. Y., was dedicated on last Thursday. A new church at Hammondton, N. Y., was dedicated on last Thursday. A new church property will be dedicated to-day.

The Virginia Conference, now in session at Portsmouth, reports 1,167 probationers, 5,240 church members, sixty local and flity-five travening preachers, eighty-four churches and ten parsonages, valued at \$131,175; seventy-seven Sunday schools, with 3,964 scholars and teachers.

In Fiect street Methodist Episcopal church, Brooklyn, 60 converts are reported recently; in the Gothic church. Brooklyn, 40, and in old Chatham, 20.

ann, 50.

The annual reports of the publishers of the Methodist Book Concern in this city presented to the Book Committee last week represents the aggregated sales at New York and Cincinnatti during the past year at \$1,552,048 50, being an increase over the sales of the previous year of \$92,659 69, notwithstanding the depression in business.

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MISCELLANEOUS.

The English Congregational Year Book reports 7,614 churenes in the world.

New, Mr. Stone is a Congregationalist minister of Rochester, N. Y. He is an intense prohibitionist. His zeal has given great offence to some members of his parish, and to get rid of him his salarly has been cut down. He announces his purpose to stand by the "Stoff." Outsiders, liking his pinck, have brought the salary up to the oil point.

Rev. Dr. Quint's annual statement of the strength and condition of the Congregational churches in this country puts the membership of the denomination at 330,39—a net increase of 6,712. The larger gains were in New York, Massachusetts, Obio, Michigan, Iowa, Wisconsin, Missouri, Minnesotta and Connecticut. There was net loss of 506 in Vermont, once a stronghold of the denomination; of 118 in lilnois and 63 in New Hampshire. The net increase in the membership was lotty per Cent larger than that of the preceding fear. The number of new churches was 130;

the number dropped was 52. Of the new churches, 62 are west of the Mississippi, an evidence that home missionaries have not been lide. The increase in the membership of Sabbath schools has been nearly 13,000; the falling off in the contributions for benevolent purposes was about \$25,000.

Rev. Mr. Thatcher, of Wareham, Mass., has grown old and blind in the service of his parish. Unable longer to serve his people, he resigned. His parish came together, and refused to accept the resignation. They said:—'You gave us your youth and your strength and we will stand by you now that you are old and blind."

A correspondent reports the recent baptism in Campste Parish curch, Glasgow, Scotland, of an entire Jewish family, consisting of seven persons, all converts to Christianity.

Sir Moses Montefore, the venerable advocate of the Jews, has issued a circular letter, in which he urges the colonization of Palestine and the encouragement of Jewish agriculturists and mechanics.

During a revival still in progress in Rine Movathe number dropped was 52. Of the new churches, 62 are west of the Mississippi, an evidence that

couragement of Jewish agriculturists and mechanics.

During a revival still in progress in Bine Mountain, N. Y., the Reformed church in that place has received an accession of eighty converts.

Rev. John Hart, of Locust Valley, Long island, has received and accepted a call to the Reformed church of Nesmanic, N. J.

The Universalist church in Albany is in financial trouble, with a mortgage of \$15,000 pressing upon it. Five thousand dollars are needed immediately to keep it out of the Sheriff's hands.

Rev. G. W. Balley has resigned his pastorate of the Universalist caurch, Morrisvile, Vt.

Mr. A. R. Williams was ordained and installed passor of the Universalist church in Athens, N. Y., on Tuesday last.

The Orthodox Russian Church, according to a recent official report, in 1873 had 54,062,063 professed adherents. Its administration included three metropolitan bishops, ninetteen archibishope, thirty-five bishops and twenty-seven vicara—Episcopal. The Church is divided into sixty eparchies, one of which is in America.

The Rev. Thomas R. Pynchon, D. D., "Scovili Professor of Gnemistry and Natural Science," has been elected President of Trinity College, Hartford, Conn.

A correspondent in Texas writes to know "what relation, if any, by blood or marriage, exists be-

ord, Conn.
A correspondent in Texas writes to know "what relation, if any, by blood or marriage, exists between Archbishop Manning and Mr. Gladstone?" Perhaps some of our correspondents can answer the inquiry.

The Rev. John Howard Smith, formerly rector of the Episcopal church on Washington Heights, New York, and recently rector of the Episcopal church at Knoxville, Tenn., has accepted the unanimous call of the Reformed Episcopal church in Newark, N. J.

MODERN SPIRITUALISM. "MEDIUMS NOT EXPOSED" MP. WOLVE'S DEDLY TO INQUIRER.

TO THE EDITOR OF THE HERALD:-We have been so often expesed, vilified and misrepresented of late, by writers in the HERALD and other papers, that we are impelled to ask, what your sense of justice will not deny, a place in your paper, to set these nuisances right. The labored effort of "An Inquirer" is so fair a sample of the class he represents, as well as the ordinary fulminations of pulpit and press, that we select it

fulminations of pulpit and press, that we select it for special criticism:—

1. Thus writer affirms "an expressed desire that some honest investigation should be had."

2. That the purse is a condition of any investigation.

3. That no form of religion has assumed such proportions in so short a time.

4. That faith in it becomes a fanaticism, embracing all phases of mind.

5. That mediums taking pay are usually trandulent.

4. That faith in it becomes a fanaticism, embracing all phases of mind.

5. That mediums taking pay are usually trandulent.

6. That there are honest mediums and believers who produce tacts which cannot be ignored and challenge investigation.

7. That he and his scientific confederates know nothing about the cause of these puzzing facts, but hope some day that they will find their solution in an "honest science," and that some mediums do not charge a price.

8. And finally, that he himself (or berself) is not an honest, competent investigator.

We reply to these assertions:—

1. That the lacts of Spiritualism have always been open to fair and bonest investigation. Without money or price, for the public good; that thousands of mediums never charge; that pay mediums devote a large share of their time without compensation; that nearly all mediums, without regard to compensation, yield to these invisible powers with great reductance; that the world, scientific, theological and illiterate, have conspired to crush the phenomena and their subjects out of existence. It will be remembered that the "Fox girls" came from their homes to New York city in the very beginning, and submitted to the most rigid ordeal of a committee, of which therace Greeley and other prominent literary men were members. The result was published and signed by all its members.

To this we may add that "fair and honest" investigators have no occasion to depend upon speculative or amateur mediums, out may at any time arrange the conditions which will give them the facts in their own homes; and hence this charge of unfairness and dishonesty is simply to cover up ignorance and conneit.

2. Thousands of Dersons equally competent and honest as "inquirer," have had satisfactory tests through the mediums, specially denounced on exparte testimony, as obtaining money on raudulent pretences. Moreover, neither this man, nor any other is compelled to go to either of the parties named.

3. There is no class of people who have less superstition or fanaticism tha

ligion is matter of faith, and not of demonstration and philosophy, and hence addresses itself, not to the senses or understanding, but to the credulity and superstition of the ignorant. There is no existing or obsolete question of religion that has so little blind belief, increasoning credulity and wild innaticism as this new gospel, which supports its thesis by facts, present to the senses.

In the Methodist Quarterly, August, 1852, the editor, Dr. McClintocx, in reviewing Bledsoe's attempt to reconcile the existence of moral evil with the acknowledged attributes of God, says, substantially, "Religion is not a matter to be reasoned on; all we have to do is to take God at this word and travel on." And Bledsoe, after spoiling averal hundred pages in proving the ignorance of all his theological predecessors, ends by telling us that "God, seeing that more goed would result from making man liable to moral evil, took the responsibility and made him so." We want it obtained in the second of the secon

4. When men talk about the scientific investigation of phenomena, of which there is as yet no
science in the technical sense, and of the lacts of
which they have no knowledge, they talk like
fools. These carpers and hypercrities opposed
animal magnetism, clairvoyance and other
sciences in the same way, and will likely continue
in this line to the end of their time. When
scientists have learned to suppress opinions until
they have knowledge of lacts they will be entitled
to more courtesy and credence. It does not follow that a man who makes material science a
speciality is tuereby quainfied to investigate phenomena of a duplex character, material and
mental. And a man is especially disqualified who
practises fraud and utters lies for the truths'
sake. Some of the old ecclesiastics taught this
kind of morality, but it filly betts this age or the
demands of truth. 4. When men talk about the scientific investiga-

sake. Some of the old ecclesiastics taught this kind of morality, but it illy betits this age or the demands of truth.

"Inquire?" coniesses that he did all in his power to mislead and deceive the spirits in and out of body, and then turns and denounces the mediums for doing the very things he and his friends did! It is not necessary to he or cheat in order to detect frauds, and those who use such methods are not qualified to perform well their self-appointed duty. He is "willing to believe on such testimony as every honest and truth loving man has a right to demand," but he wholly fails to show what the rights of honest, truthful men are in this case. And he manifests will ignorance or great perversity in assuming that the "lanatics" will meet him with the assertion that scepticism breaks the charm or calls deceiving spirits. On the contrary, Spiritualists assume that "a rational doubt is the beginning of wisdom, and nothing deserves credence which cannot be demonstrated." No honest man assumes the dishonesty of others in the absence of proof, and the hignest morality will not do evil that good may come.

There is still another side to this subject. It is

There is still another side to this subject. It is now conceded, after twenty-five years of insensible negation on the part of the rational and scientific, that there are facts which are not frauds. Hitherto they have denied all genuine facts. Having conceded this much, and refused our explanation, they are obliged to give a better, strictly in accord with science. Come, gentlemen, try your liands. Select your subjects—develop your mediums, free from suspicion. Produce your lacis and give us the law and philosophy. You will do the world and us a great service; and surely you will consent to no fraud, fiction, ialiacy or fanaticism. Cease your fault finding and slanders, and address your force to the more nonorable and usemi work of a scientific explication of the puzzing facts you cannot deny. When you have settled the mystery of these you will be better quainfied to perform the same service for still more occult phenomena.

On behalf of the First Society of Spiritualists of New York. ome. There is still another side to this subject. It is

idea of Pontifical infallibility. Of all these efforts, that which seems the fullest of malice consists in attributing to the infallibility of the Pope the right of deposing sovereigns and of absolving subjects from their allegiance. Without doubt this right has sometimes been exercised by the Popes in their supreme struggles, but it never had anything in common with their infallibility, and its source was not in infallibility but in the Pontifical authority. Moreover, the exercise of the right in the ages of faith—when men recognized in the Pope what he really is, the supreme judge of Christendom, and acknowledged the advantages of his tribunal for the solution of great questions arising between people and their sovereigns—the exercise of that right spread itself, seconded as it ought to have sheen by public law and the general agreement of the nationalities, to the gravest interests of the States and their chiefs. The conditions of the present day are greatly changed, and only malice can confound two things so different—infallibility in regard to revealed principies, and the right which the Popes exercised in virtue of their authority when the welfare of society demanded it. Our enemies know this as well as we, and it is easy to see why they call up this confusion of locas and put forward hypotheses in which nobody believes. They invent these pretexts in order to afflict us and to excite princes against the Church. There are some who wish I should explain and render still more clear the definition of the Council. I will not do it. It is clear enough in itself, and has no need of further explanations or commentaries.

AN IRISH EDITOR AGAINST A JESUIT PRIEST.

(From the Wellington (New Zealand) Times, December 21.1

A curious action is likely soon to engage the attention of the Victorian law courts. An action has been brought by Mr. M. O'Reilly, proprietor of the late Frishman newspaper, against the Rev. J. O'Maliey, S. J., for slander and conspiracy with O'Malley, S. J., for slander and conspiracy with others to suppress that journal by denunciation from the altar. The case would have been proceeded with long since but for the absence of sight Rev. Bishop Goold from the colony, he being an important witness in the case. The alleged slander and conspiracy refer to certain proceedings at a spiritual retreat of the clergy, when they were exhorted by Father O'Malley, who acted for Dr. Goold, to promibit the circulation of the *Prishman* for asserting that it was not a "Prum Ecclesiastic" and for supporting the new Education bill. The damages are laid at £1,000.

CASTELAR ON ALFONSISM.

(From the London News, Jan. 30.) Our special correspondent in Spain gives the following acount of an interview ne recently had with Senor Castelar:—
The other night I had a very interesting and, in

with Señor Castejar:—

The other night I had a very interesting and, in some sense, a patietic interview with Spain's most disinterested reformer. Bitter as has been his disappointment, cruel as is the consciousness that the present outcome of all his travail, for the regeneration of Spain is the Bourbon restoration, he is able, like the ancient Roman, concentration, he is able, like the set his hope is very leedle and flickering. But he had lost nothing of his worked that I can hope to do is to give a general summary of his views.

A DISCOURAGING OUTLOOK.

His Republic, he said, had been the Republic of order and legality—the reconstructive, developing, improving Republic. But Spain was not ripe for this: everywhere he had found selfish intrigue, greed, corruption, and no soundness of elastic springboard whence to make an effort. His essay has failed by reason of the absoints and utter disorganization of his party. Some had gone one way, lapsed into Alconsism, and others had cared only for themselves and were prepared to be anything so that at least they might be something for their own advantage. "Jes," he owned, with a sigh and a shading of the eyes, "my party is utterly broken up, whisled down the wind. As to the future, Quien sabe?" The only policy was to wait and watch; the coanne might offer again when least shitcipated. Would his adherents constitute themselves into an opposition and fight the liberal battle constitutionally "in what way is this possible of was the challenging reply. "We do not know how it is possible for us to take the oaths of allegiance to his reaction." The cortes are closed to us. Robledo, the Minister of the Interior, who has serv

THE IRISH REPRESENTATION IN PARLIAMENT.

(Dublin (Jan. 31) correspondence of the London Standard.]
The position which the Irish members, especially the fraction of our representatives pledged to "home rule," shall take in the coming session, is notly debated in the "national" journals. According to the resolution adopted by the Home Rule League in Belfast the home rule members were to deciare their want of cond-dence in the will or power of the flouse of Commons to legislate honestly for Ire-land, and then to take further instructions land, and then to take further instructions from their constituents. It is believed by many that this was but a prelude to a general secession of the indignant patriots from the House of Commons. The Nation, however, desires them to be in the very thick of the party fight, and prepared for whatever may turn up. "We can assure all whom it may concern (says the Nation) that the fine old pian whereby Chderella Erin was expected not to intrude 'before folk' is all a thing of the past. The convenient policy of having what was called 'an Irish session' once every forty years, and throughout the other thirty-nine pleading that English and Scotch business had to be done, is hopelessly mappitcable in the new state of things created by the establishment of a third party in the House of Commons—the party of Ireland. Every session is to be 'an Irish session henceforth, and the Irish members have arranged that the next shall be one in good earnest." There will be Irish work enough and to spare cut out for Parliament. The Morning Mail concludes, from the programme turnished by the Nation, that whatever measures the home rule members may introduce, nowever obstructive they may prove, the House of Commons will hear little of home rule par eximple. It will be sunk in ultramontanism. The chase after endowment (says the Mail) will be hot and crafty. Intrigue in the old shapes will be actuer. The hierarchy will not find the particle in the 'vantage of place. No one, happily, need very much care. If the House is wise it will let the 'linsh members' idly rave, unless they propose something useful and practical, and then will deal with them as having no power except what argument may give with reasonable men. There is behind them no force whatever, neither of public opinion nor of Episcopal influence. rom their constituents. It is believed by many

FRENCH REPORTS OF THE TRANSIT OF VENUS

(From Galignani's Messenger, Feb. 2.) At the last sitting the Perpetual Secretary read a letter from Saigon about the transit of Venus. The two French observers there, MM. Heraud and Bonniet, had sent in all observations and calculations, and it turned out that there was between their two results a discrepancy of twenty seconds. The Perpetual Secretary remarked that the cause The Pope on infallibility.

He does not possess the right of the Catholic Religion,"

Lay soverrighs.

His Holiness the Pope recently delivered an address to the "Academy of the text of which has been republished by the Journal of Florence. In the course of the Holy Father made the following remarks on the question of infallibility:

Among the different subjects which you will have to treat there is one which special importance, and that is to bring to nothing the chort state ing the effort that are being made to falsify the latter ahanid be inserted in the subject and harding and signed to province were water and so in the first society of spiritualists of New York.

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Among the different subjects which you will have to treat there is one which seems to me of appeal importance, and that is to bring to nothing to the service of the provinces were waiting for them in the first special importance, and that is to bring to nothing to the service and the inserted in the Commercial in the called that is the contact. Thould be be done without a d-inch telescope, and baring to not the was of opinion that the contact. Should be be hereafter calculations and the contact should be published in the Commercial on the contact. Thould be published in the Commercial the provinces were about to flow in formation of the provinc of this difference must lie in the instruments, M.